or more realistic depend too much on the examinee's attitude and the way the tests are put across. The renewed interest in what is now the fashion to term " projection tests " represents " a revolt against tests for particular traits " and a preference for methods which might " yield insights into personality as a whole." Yet, as he rightly insists, the interpretations are too much influenced by subjective judgment, and " evidence for their validity is poor."

And thus, says Professor Vernon, " we conclude as we started: the testing and assessment of human personality is fraught with so many difficulties that even the highest technical accomplishment cannot be expected to bring a rapid success." " Many personality qualities can be measured fairly effectively, but the methods are far too elaborate . . . to be generally applicable or used by anyone not specially trained." Progress must depend on further experimental studies and above all on the gradual development of an " adequate theory of personality." The book, like all that Professor Vernon writes, is a model of condensation. There is no other survey, whether British or American, that displays such an intimate knowledge of the subject or provides such a reliable and comprehensive guide.

CYRIL BURT.

Trotter, Wilfred. *Instincts of the Herd in Peace and War.* London, 1953. Oxford University Press. Pp. 211. Price 25s.

ALL admirers of Wilfred Trotter will welcome this library edition of his classic work published under the able editorship of R. W. Chapman, for in it will be found some chronological amplifications, page-headings bearing on the subject matter of chapters, an appendix giving a brief history of the text, an improved index and a biographical foreword by Dr. F. M. R. Walshe. It goes without saying, remembering its source, that the whole volume is beautifully printed and produced and this will add much to the pleasure of those who make frequent reference to the work and enjoy its lucid exposures of the biological foundations of " gregariousness " and the fascinating elucidation of its corollaries as they appear in the conscious thought of man.

In one way, perhaps, a more fitting person than Dr. Walshe to write the foreword could not have been found, because not only was he a contemporary of Trotter at University College Hospital but he finds himself unable to go all the way with Trotter's thesis, and in voicing his objections provides a picture of the very difficulties that beset any general recognition of Trotter's views.

Trotter, in one of those devastating " back-handers " which are such a delight to his disciples, says (p. 89), " It is therefore necessary to lay down with the strongest emphasis the proposition that the religious needs and feelings of man are a direct and necessary manifestation of the inheritance of instinct with which he is born, and therefore deserve consideration as respectful and observation as minute as any other biological phenomenon."

But, says Walshe " Surely, we must conceive of man as something greater than a biological phenomenon." (Which, incidentally, is not what Trotter said—but let that pass) and proceeds to opine that man's " sense of the supernatural far transcends a mere expression of the herd instinct " and that the thesis " is inadequate for man's spiritual gifts and needs."

Yet this is to provide a perfect example of the very thing the book is all about—the appearance in conscious thought of the " a priori synthesis of the most perfect sort " described by William James and quoted by Trotter (p. 4). Moreover, the same mechanism is at work when Walshe " feels " that Trotter is not fully appreciative of " man's stature in a created Universe " and demands something more than herd instinct " if we are ever to aspire to, or hope for, a better and nobler future for mankind."

The volume is thus even more complete than was perhaps intended, for not only does it provide Trotter's original and brilliant thesis in a suitable setting but it also contains an unsurpassed example of the very mechanism in action.

Small wonder that Trotter's views receive such meagre recognition ! It is now more years ago than he intends to remember that your reviewer wrote to Trotter to the effect that reading his thesis seemed like moving to behind a searchlight illuminating the whole pageant of life—instead of being blinded by the light, and that if mental differences were at all analagous to anatomical differences then homo sapiens would receive a sub-species consisting of those who have read and pondered over this truly remarkable book.

CECIL USHER.

RACE

UNESCO. *What is Race?* Text by Diana Tead; illustrations by Jane Eakin Kleiman. Paris, 1952. UNESCO. Pp. 87. Price 5s.

THE scientist writing about matters in which mankind is passionately interested has a double pre-occupation. He is anxious to say what he believes. But he is also anxious that what he says will not be misunderstood. Now it is not possible to say anything simply or briefly on the problem of race in man which readers who are not deeply versed in genetics will not misunderstand. And, since the problem of race is the most inflammable subject of discussion in the world today, a popular treatment of race is likely to involve the most hazardous intellectual enterprise on which a scientific writer can possibly embark.

The persons responsible for this pamphlet, Unesco, Miss Diana Tead and others, are evidently familiar with genetics at least as it is commonly written and spoken about. But what they have read and heard they have also evidently selected in the hope of using it to make men love one another. This is an increasingly important and desirable activity in itself. But it is an activity demanding expert knowledge. The author needs to be something of an authority. Miss Tead's method is the next best to this. It is to quote authority. Now authorities who write about genetics sometimes make mistakes. And if we quote what they wrote twenty years ago it is very easy to go astray.

Thus Miss Tead says (p. 36) " A definition of race based on the understanding of the biological and evolutionary processes involved is that of the geneticist J. B. S. Haldane : ' A group which shares in common a certain set of innate physical characters and a geographical origin within a certain area'." Now this is a popular definition. It makes assumptions about " characters " which cannot be used in practice and are not analytically justifiable. And it fails to make use of others which are analytically justifiable. We now define a race, not in terms of "characters", but in terms of processes of exchange or recombination among genes or chromosomes ; in other words in terms of mating. In these terms it is not by any means absurd, as Miss Tead says, to speak of a "pure race". To be sure this term has become coated with superstition in popular usage. But that is not to say that we ought to throw out the science with the superstition. Indeed, anyone who attempts to discuss human societies without reference to the different degrees of purity of races is wasting his time.

When Miss Tead gets down below Prof. Haldane's " characters " to fundamentals she speaks for herself with confidence and enthusiasm. " Regardless of external racial differences, every human being has the same kind of chromosomes and the same number as those mentioned on p. 16. This would seem to be one more indication that the present races of the world are descended from a common source " (p. 67). But what evidence is there that Chinese or Australians have the same chromosome number that we have ? Or a different number from the gorilla or the gibbon ? And who, in any case, doubts that we and the Chinese and the Australians, and also the gorillas and the gibbons are descended from a common source ?

What has happened is that Miss Tead is deducing what she states as facts from what she states as a conclusion from them. It seems a pity that she should not complete her story by quoting the inference of another authority, Prof. Arnold Toynbee, and arguing that, since human races do not differ in the